



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. <i>Ar-Rahman</i> <sup>5616</sup> .	الرَّحْمَنُ
2. [He] taught The Qur'an <sup>x</sup> .	عَلَّمَ الْقُرْآنَ
3. [He] created the mankind.	خَلَقَ الْإِنْسَانَ
4. [He] taught him the eloquence.	عَلَّمَهُ الْبَيَانَ
5. The sun <sup>w</sup> and the moon <sup>x</sup> (are) by <i>husban</i> <sup>5617</sup> (precise reckoning).	الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ
6. And the quitch <sup>5618</sup> and the trees <sup>w</sup> both kowtow.	وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ
7. And the Heaven <sup>w</sup> [He] raised it <sup>w</sup> and [He] put the balance <sup>5619</sup> .	وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ
8. That not you <sup>z</sup> overrun <sup>5620</sup> in the balance.	أَلَّا تَطْغَوْا فِي الْمِيزَانِ
9. And <i>a'qemo</i> <sup>5621</sup> (let-you <sup>z</sup> up/sustain all the prescribed obligations of) the balance by the <i>qeste</i> (absolute justice) and let-not <i>tokhsero</i> (you <sup>z</sup> cause loss-in/ diminish) the balance.	وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ
10. And the Earth <sup>w</sup> <i>wadh'aba</i> <sup>5622</sup> ([He] put/created/subdued it <sup>w</sup> ) for the creatures.	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ
11. In it <sup>w</sup> fruit <sup>w</sup> <sup>5623</sup> and the date-palms <sup>w</sup> spathes' possessors.	فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ
12. And the grain, the husk and the <i>rayha'no</i> <sup>5624</sup> (provision-/sweet basil) possessor.	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ
13. So by which <i>aala</i> (all around sufficiencies/surpluses/good	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

<sup>5616</sup> *Ar-Rahman*. This is an *exclusive proper* name of Allah as well as one of the most beautiful other attributive names of Allah, of which the various Qur'an-commentators have a *lot* to say, the *sum* and *essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "let-say [you<sup>z</sup>]: you<sup>z</sup> invoke Allah or you<sup>z</sup> invoke *Ar-Rahman*, whom indeed you<sup>z</sup> invoke then for Him (are) the names the *busna* (the-most-all-around-beautiful)!" *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to all Allah's creatures in this world. As a *proper* name *Ar-Rahman* is *not* translatable *per se*, however it is used when *exhortation* by *admonition* or *reprimand* are called for. However, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy toward the one or ones being exhorted by such admonition! On the other hand the word "*Ar-Raheem*" = "الرَّحِيم" can be *shared*, as in the use to describe *anyone* who is "*multitudinous mercy Doer!*" (See the *Lexicon* attached to this Translation for more!)

<sup>5617</sup> The word "حُسْبَان" is very significant here, but for lack of a better word we say, in this context, *reckoning*! But "حُسْبَان" is the plural of "حَسَاب" = mathematics, but it is also the *infinitive* noun of the "حَسَاب," which is in *itself* an *infinitive* noun! In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct carries *more* meaning than its synonym! In this case "حُسْبَان" has one letter "ن" more! Also, since both "حَسَاب" and "حُسْبَان" are *infinitive* nouns, the "حُسْبَان" would have *more* meaning to it! The *infinitive* noun of any word implies the *ultimate* action of the verb! And when there is *more* word construct of an *infinitive* noun that means *more* precision and *instructiveness*! Thus in this context, the "حُسْبَان" indicates *very* precise *reckoning* and that *we* should take heed of the various potential implications of such a precision!

<sup>5618</sup> The word "النَّجْم" could mean (1) *quitch*, i.e. the stem-less couch grass/quack grass, or (2) *star* or *stars*!

<sup>5619</sup> That is He established the justice by His Criteria through His messengers and writs!

<sup>5620</sup> The word "overrun," in the *intransitive* sense means, according to the *American Heritage Dictionary*, "go beyond the normal or desired limit!"

<sup>5621</sup> That is you<sup>z</sup> up/sustain/maintain all the rituals necessary!

<sup>5622</sup> The word "وَضَعَ" has several meanings, among them: created/subdued/humbled/pliant! In another *Ayah* Allah says: "He Who made the Earth for you pliantly humbled" (S67: 15)! See اللسان!

<sup>5623</sup> The word "فَاكِهَةٌ" = "fruit" in Arabic is *feminine-gender*! Hence *it* and *its* qualifier adjective are *feminized* by<sup>w</sup>!

<sup>5624</sup> The word "الرَّيْحَان" has *two* distinct meanings: (1) *provision*, as in this *Ayah*! See الراغب; and (2) *sweet basil*!

health and delights) Lord (of) you both <sup>5625</sup> deny you both.	خُلِقَ الْإِنْسَانُ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾
14. [He] created the mankind from <i>ssalssa'len</i> (sounding-dry-clay) like <i>fakhkha're</i> (baked-pottery).	
15. And [He] created the Jann <sup>5626</sup> of <i>ma'rejen</i> <sup>5627</sup> (intensely shining flame) of a fire <sup>w</sup> .	وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ﴿١٥﴾
16. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5628</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾
17. Lord (of) <i>mashreqay'ne</i> (twain sunrise's loci) and Lord (of) the <i>maghrebay'ne</i> (twain sunset's loci).	رَبِّ الْمَشْرِقَيْنِ وَرَبِّ الْمَغْرِبَيْنِ ﴿١٧﴾
18. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5629</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾
19. Admixed the twain seas <i>yal'ta'qeyan</i> ([both] meet).	مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾
20. Between them both <i>barzakhon</i> <sup>5630</sup> (invisible-barrier) not both transgress (against each other).	بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾
21. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5631</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾
22. Emanate of them both the pearls and the corals.	تَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾
23. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5632</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾
24. And for Him (are) the runners <sup>w</sup> displaying their sails <sup>5633</sup> in the sea like the mountains <sup>5634</sup> .	وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾
25. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5635</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾
26. Each who <sup>p</sup> [he] (is) on it <sup>w</sup> (is) a vanisher <sup>5636</sup> .	كُلٌّ مِّنْ عِلْمِنَا فَاِنَّ ﴿٢٦﴾
27. And remains your <sup>t</sup> Lord's Face <sup>5637</sup> , Possessor (of) <i>Aljalal</i> (The Majesty, and every praiseworthy trait) and <i>Alekram</i> (hospitality-giving and honor-bestowing).	وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿٢٧﴾
28. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5638</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾
29. Ask Him, who <sup>p</sup> (are) in the Heavens <sup>w</sup> and the Earth <sup>w</sup> ; each day He (is) in affairs <sup>5639</sup> .	يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾
30. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5640</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

5625 Ibid!

5626 The "Jann" is the plural of Jinn! Also Jann is the father of Jinn, as Adam is the father of the humans!

5627 The "مارج" may mean (1) intensely shining flame, or (2) an amalgam of elements, as fire and its flame! See التاج!

5628 Ibid!

5629 Ibid!

5630 The word "برزخ" is an "invisible-barrier!"

5631 Ibid!

5632 Ibid!

5633 The word "المنشآت" = ships that display their sails, if they do not than they are not "المنشآت" See اللسان!

5634 The word "اعلام" means "banners," "flags," but in this context "mountains" as the mountains on land those "runners," i.e. the ships are like "mountains" in the sea!

5635 Ibid!

5636 The word "vanisher" according to Merriam Webster Dictionary: goes out of existence!

5637 That is His Entity!

5638 Ibid!

5639 The word "شأن" is plural, according to Qur'an commentators!

5640 Ibid!

31. We shall attend for you <sup>b</sup> O you <sup>z</sup> the <i>thaqala'ne</i> <sup>5641</sup> ( <i>twain encumbrancers, the mankind and the Jinn</i> ).	سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾
32. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>5642</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾
33. O, community ( <i>of</i> ): the Jinn and the humankind <i>en</i> ( <i>if</i> ) you <sup>c</sup> could to penetrate of the layers ( <i>of</i> ) the Heavens <sup>w</sup> and the Earth <sup>w</sup> then let-penetrate you <sup>z</sup> ; not penetrate you <sup>z</sup> except by an authority <sup>x</sup> .	يَمْعَشَرُ الْجِنَّ وَالْإِنْسُ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾
34. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>5643</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾
35. ( <i>To be</i> ) sent on you both <i>sho'wadhon</i> ( <i>smokeless-flame</i> ) of a fire <sup>w</sup> and brass then you both succor/prevail not.	يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَنُحَاسٍ فَلَا تَنْتَصِرَانِ ﴿٣٥﴾
36. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>5644</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾
37. Then <i>edha</i> ( <i>when/whereas</i> ) split/halved-she <sup>y</sup> the Heaven <sup>w</sup> then it <sup>w</sup> was a flower like the <i>de'ha'ne</i> <sup>5645</sup> ( <i>purely red-countenance</i> ).	فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾
38. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>5646</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾
39. So then-day not ( <i>to be</i> ) questioned <i>a'n</i> ( <i>regarding</i> ) his offense a humankind and nor a Jann <sup>5647</sup> .	فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾
40. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>5648</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾
41. ( <i>To be</i> ) known the criminals by their signa; then ( <i>to be</i> ) taken by the forelocks and the feet <sup>w</sup> .	يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾
42. So by which <i>aala</i> ( <i>all around sufficiencies, surpluses, good health and delights</i> ) Lord( <i>of</i> ) you both <sup>5649</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾
43. This-she <sup>y</sup> ( <i>is</i> ) Hell <sup>w</sup> [the] which <sup>u</sup> [deny] by it <sup>w</sup> <sup>5650</sup> the criminals.	هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾
44. They <sup>z</sup> circumambulate between it <sup>w</sup> and between <i>hameemen</i> <sup>5651</sup> ( <i>maximally heated/cooled water</i> ) <i>Aan</i> <sup>5652</sup> ( <i>valley in Hell</i> ).	يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾

<sup>5641</sup> The word “الثَّقَلَانِ” translated as “twain encumbrancers,” as “encumbrancer” is *holder/doer* of the “load!” It is stated in *اللسان* that “الثَّقَلَانِ سَمِيَا كَذَلِكَ لِتَقَالِهِمَا الْأَرْضُ” i.e. both of them “load or are the doers of the load” vis-à-vis the Earth! They were called “الثَّقَلَيْنِ” for their *valuable essence and esteemed beings*!

<sup>5642</sup> Ibid!

<sup>5643</sup> Ibid!

<sup>5644</sup> The word “twain” here refers to the *Jinn* and the *human* combined!

<sup>5645</sup> The word “الدَّهَانِ” is explained in *اللسان* as: “الدَّهَانُ فِي الْقُرْآنِ الْأَيْمُ الْأَحْمَرُ الصَّافِي” as rendered above! And also, possibly, like the *colors of pure oil as it pours*, or like *الجلد الأحمر (المذبوغ)*, i.e. *tanned red hide*!

<sup>5646</sup> Ibid!

<sup>5647</sup> See footnote 5711 above regarding *Jann*!

<sup>5648</sup> Ibid!

<sup>5649</sup> Ibid!

<sup>5650</sup> The pronoun particle “هـ” in “بِهَا” is in the *feminine* as it refers to the “جَهَنَّمُ” = Hell, in Arabic a *feminine gender*! This is in *contrast* to a “بِه” in some other *Ayah*, (S32:20) where the reference is to the *torment*, in Arabic a *masculine gender*!

<sup>5651</sup> The word “hameem” = “حَمِيمٌ” has *no English equivalent per se*! So, we *transliterate and parenthetically explain*! The word “hameem” = “حَمِيمٌ” has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this *paradoxical* sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*! See *اللسان*!



45. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5653</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾
46. And for whom <sup>a</sup> [he] feared /knew <sup>5654</sup> <i>Maqama</i> <sup>5655</sup> (Status-/ Standing/ Majesty/ Presence) (of) His Lord twain gardens <sup>w</sup> .	وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٥٦﴾
47. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5656</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾
48. Both having <i>afna'nen</i> <sup>5657</sup> (colorful/ shady branches).	ذَوَاتَا أَفْنَانٍ ﴿٥٨﴾
49. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5658</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾
50. In them both twain wells <sup>w</sup> both (are) flowing.	فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٦٠﴾
51. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5659</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾
52. In them both of every fruit <sup>w5660</sup> twain pairs <sup>5661</sup> .	فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٦٢﴾
53. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5662</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾
54. Reclining/recliners they <sup>z</sup> (are) on carpets <sup>w</sup> its <sup>w</sup> insides (are) of <i>istabra'qen</i> <sup>5663</sup> (heavy-silk brocade); and [he] picked the twain garden <sup>w</sup> nigh.	مُتَكِّينَ عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٦٤﴾
55. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5664</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾
56. In them <sup>y</sup> <i>qa'sser'te-atta'rfey</i> <sup>5665</sup> (eye-extremities <sup>w</sup> confiners); <sup>w</sup> neither deflowered them <sup>y</sup> humankind before them and nor Jann <sup>5666</sup> .	فِيَن قَصِيرَتِ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٦٦﴾
57. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5667</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾
58. Like that they <sup>y</sup> the hyacinth and the corals.	كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٦٨﴾
59. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5668</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾
60. Is requiting the <i>ehsa'ne</i> (rendering dutiful needs), except (by) the <i>ehsa'no</i> (= <i>ehsa'ne</i> ).	هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٧٠﴾
61. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5669</sup> deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

<sup>5652</sup> The word “أن” from “إِوْهُوْ بُلُوْغُ الشَّيْءِ مُنْتَهَاهُ، الْإِنِّي” See اللسان! Also the word “أن” means a valley in Hell! See القرطبي

<sup>5653</sup> Ibid!

<sup>5654</sup> The word “خاف” carries dual meanings: (1) feared and (2) knew! Both meanings could apply! See اللسان!

<sup>5655</sup> The word “مقام” has dual meanings: (1) status or majesty and (2) standing or presence! Both could apply! And the idea here and Allah knows best is that whoever feared his standing before his Lord!

<sup>5656</sup> Ibid!

<sup>5657</sup> The word “أفنان” means: colorful or shadowy, i.e. being colorful or shady! See الاغب!

<sup>5658</sup> Ibid!

<sup>5659</sup> Ibid!

<sup>5660</sup> The word “فاكهة” = “fruit” in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by<sup>w</sup>!

<sup>5661</sup> The word “زوج” in “زوجان” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج” which could also mean: (2) similars, i.e. the look-likes! ), (3) hues! See اللسان!

<sup>5662</sup> Ibid!

<sup>5663</sup> The word “استبرق” means heavy silk brocade!

<sup>5664</sup> Ibid!

<sup>5665</sup> The expression “قاصرات الطرف” = “eye-extremities’ confiners” means those that restrict their sights to their husbands!

<sup>5666</sup> The word “Jann” is plural for Jinn, creatures of Allah created out of fire!

<sup>5667</sup> Ibid!

<sup>5668</sup> Ibid!

62. And of lesser than them both twain gardens <sup>w</sup> .	وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾
63. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5670</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾
64. Mudhamatan (both dark-green).	مُدْهَامَتَانِ ﴿٦٤﴾
65. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5671</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾
66. In them both twain wells, both constant sprinklers.	فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾
67. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5672</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾
68. In them both fruit <sup>w5673</sup> and date-palms <sup>w</sup> and pomegranates.	فِيهِمَا فَنَكِهَةٌ وَنَخْلٌ وَرَمَّانٌ ﴿٦٨﴾
69. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5674</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾
70. In them <sup>y</sup> <i>khayra'ten</i> <sup>w</sup> (good in form, shape and character) <sup>w</sup> <i>hesanon</i> <sup>w</sup> (all around beautiful)-[she-ones].	فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾
71. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5675</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾
72. Hooron <sup>w</sup> (intensified and enlarged the black of their eyes and intensified and diminished the white of their eyes) <sup>w</sup> <i>magsoraten</i> <sup>w</sup> (had been confined <sup>w</sup> she-them) (are) in the tents <sup>w</sup> .	حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾
73. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5676</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾
74. Not deflowered them <sup>y</sup> a humankind before them and nor Jann <sup>5677</sup> .	لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٧٤﴾
75. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5678</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾
76. Reclining/recliners they <sup>z</sup> (are) on <i>rafrasen</i> (carpets and pillows) green and <i>abgareyon</i> (colorful rugs/splendid cushions) <i>hesa'nen</i> [she] all around beautiful).	مُتَكِّينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾
77. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both <sup>5679</sup> deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾
78. <i>Tabaraka</i> <sup>5680</sup> (He firmly bestows as He accepts multitudinous goodness and worthiness) your <sup>t</sup> Lord's name, Possessor (of) <i>Aljalal</i> (The Majesty and every praiseworthy trait) and <i>Alekram</i> (hospitality-giving and honor-bestowing).	تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَلِ وَالْإِكْرَامِ ﴿٧٨﴾

5669 Ibid!

5670 Ibid!

5671 Ibid!

5672 Ibid!

5673 The word “فَاكِهَةٌ” = “fruit” in Arabic is *feminine-gender*! Hence it and *it qualifier adjective* are *feminized* by<sup>w</sup>!

5674 Ibid!

5675 Ibid!

5676 Ibid!

5677 See footnote 5905 regarding *Jann*!

5678 Ibid!

5679 Ibid!

5680 See the *Lexicon* attached to this *Translation* for this important word “تَبَارَكَ” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness!!